

THE LIBERATOR.
PUBLISHED EVERY FRIDAY,
AT THE ANTI-SLAVERY OFFICE, 21, CORNHILL.

ROBERT F. WALLCUT, GENERAL AGENT.

All remittances are to be made, and all letters relating to the pecuniary concerns of the paper are to be directed, (*post paid*) to the General Agent.

TERMS—\$2 00 per annum, payable in advance; or \$2 50 at the expiration of six months.

Five copies will be sent to one address for ten dollars, if payment be forwarded in advance.

ADVERTISEMENTS making less than one square inserted three times for 75 cts., one square for \$1 00.

Financial Committee.—FRANCIS JACKSON, ELLIS

GEORGE LOHRE, EDWARD QUINCY, SAMUEL PHILIPPS.

[This committee is responsible for the financial economy of the paper.]

WM. LLOYD GARRISON, EDITOR.

VOL. XVII.—NO. 15.

REFUGE OF OPPRESSION.

From the Western (Chicago) Citizen.

NON-RESISTANT AND LIBERTY PARTY ABDOLITIONISTS.

The anti-slavery host is divided into two classes. These classes are distinct, each occupying well-defined positions, but as widely different as the North is from the South.

For a few years after organized anti-slavery was commenced, the host moved on as one body, united in all the great movements, held together by the outward pressure of opposition and persecution. Success made rapid progress—pride and ambition filled many a heart, and laborers took glory to themselves, when God should have been glorified, and adoration and reverence were claimed for men, the leaders. Garrison was the god of the anti-slavery host. Confusion and alienation followed; some disengaged man-worship, and could not follow implicitly all the labors and doings of a fellow-mortal. Division followed as the consequence, and while the one party took the consistent, straight forward course of enlightened reformers, the other fell into an extreme ultra, fanatical position. This latter class have exemplified an aspect in almost all great reforms, of the reformatory spirit; the devil attempting to guide and urge on to destruction the reform which he cannot check.

This body divided, and assumed well-defined positions, based on distinct fundamental principles, having no affinity or sympathy, beyond a common hope, and a struggle for the same great end. The leading feature of the non-resistant or Garrison abolitionists is destruction, and that of the new organized or liberty party is regeneration. The destructive and the reformatory represent the leading characteristics of the leading organized anti-slavery sentiment.

Garrisonian recognizes, in common with all abolitionists, the elementary principles, the sinfulness of slavery, the duty of immediate emancipation, &c. But, in its practice, in carrying out these principles, it would destroy all that comes within its grasp. It finds society implicated in the sin of slavery, for it is a social evil; it would therefore overturn society from its foundation, would involve in one common destruction all the good, and all the experience and teachings of the past ages of the world, down to the present time. The church is found involved in this sin—the men composing the churches, as part of society, and before aroused, think and feel like the rest of the world, and therefore the churches and religious institutions are of the devil, and must be destroyed. Then follow other good institutions, whether human or divine, which seem to have the taint of a slavery-sanctioning community about them—the ministry, the Sabbath, &c. The political institutions, in such a state of society, cannot be guiltless.

The government, as well as the church, is the bulwark of slavery, and must be broken down.

Half of the States in this confederacy are directly responsible for the existence of slavery, and the other half, they assume, are involved by implication, so that the Union must be dissolved.

The States have an existence as a nation under the same Constitution; therefore the Constitution is pro-slavery, and must be annulled. Wherever Garrisonian places his hand, there it finds work to destroy. It forgets the great fact, that all things human partake of the imperfections of human nature—that an immediate eradication of every imperfection in mankind is the destruction of humanity itself. It seems to have no conception of reforming and re-modelling, to meet the advancing state of society, but would destroy all the labors and regenerations of the past, and would build anew, with uninconquered materials, as at the creation, before man's fall, the beautiful imagery of perfection, as pictured in its own mind. It has no idea of progress, but would leap at one bound from ignorance and barbarism, to enlightenment and the millennium—and, of course, comes short of the mark, and falls prostrate, a ludicrous spectacle to a cool and calculating world.

Liberty Partisan is based upon the conclusion that slavery is created by law, and sustained by the political power of the nation—that it is fundamentally a moral and social evil, though created political—and it seeks its destruction at the root of its creation. It would destroy the evil, but leave to be reclaimed the influences that have been paralyzed and tainted by its impure touch. It would remove this evil, as others, by constitutional and lawfully constituted means of political and moral reformation. It would have the church cast it from its embrace, not so much because it has power to abolish it, as to preserve the purity and integrity of the church—for it can take fire in its bosom, and not be burned? It does not infer, because some of the agents are slow in coming up to the performance of their duties, that God does not recognize the order of the ministry. It cannot believe, because bad men sometimes acknowledged its claims, that the Sabbath was not ordained of God. It, at least, allows toleration, on points of theology. It would not run away fast good, on all other subjects, because of the present evil of slavery. It believes that its government is in advance of all the governments of the world, and would urge it to fulfil its destiny, rather than write a failure upon its record, and blot it out of existence. It believes that our Government, Constitution, and Union, are what would be for our greatest good without slavery, and it would therefore sustain slavery, and enjoy in their full fruition these blessings. To design is to reform society and government, and purity is the principle of progress, and will wait patiently, but with labor and hope, for the fulness of time. Its course is clearly reformatory, and not destructive. In this, it adheres to the true philosophy of reform, and has the experience of past ages, and present success, to cheer and sustain it in its present course.

From the Hampshire Herald.

ANTI-SLAVERY vs. ABOLITION.

The following are Dr. Sylvester Graham's definitions of Anti-Slavery and Abolition:

An Anti-Slavery man, as distinguished from an abolitionist, is he who regards slavery as an evil; as an unmixed evil; as an unmitigated evil; as a grievous wrong, which ought not to exist, and which he earnestly desires to see extinguished; but at the same time, he plainly perceives, also, that it is so closely complicated with all the social affairs and interests, so intricately intertwined with every thread in the variegated tissue of society where it exists, and, withal, holds such relations to the political institutions of the several States, and to the national union, that he cannot discern how it can be suddenly abolished without those violent revolutionary measures which threaten the most calamitous consequences to both races; unless it is done by the free, voluntary action of the slaveholders themselves in their individual and democratic capacities.

An abolitionist, as distinguished from such an anti-slavery man, is he who having similar, or the same views of slavery, overlooks or disregards the difficulties in the way of immediate abolition; as with impetuous zeal, leaving consequences to God, or to fate or chance, strenuously insists that slavery shall be immediately abolished; and that effectual means shall be employed, and effectual measures prosecuted to accomplish this object;—with the connivance of the slaveholders, if possible; without it, if necessary—in accordance with the existing political and civil institutions of our country, if we can; in spite of them, if we must.



OUR COUNTRY IS THE WORLD--OUR

BOSTON, FRIDAY,

COUNTRYMEN ARE ALL MANKIND.

APRIL 9, 1847.

FREE CHURCH OF SCOTLAND AND AMERICAN SLAVERY.

In our last number, we gave a very brief speech delivered at the last annual meeting of the Glasgow Emancipation Society, by Rev. Dr. Ricches of Edinburgh, in condemnation of the Evangelical Alliance. We now give the speech of his eloquent son-in-law, Rev. Mr. Jeffrey, on the same occasion, in relation to the Scottish Free Church and American Slavery:

The Rev. George Jeffrey moved the second resolution: "1st. That the Glasgow Emancipation Society, instituted 12th December, 1833, for promoting the universal extinction of Slavery, feels itself called upon at its twelfth anniversary, to reiterate the principles on which it was founded, and in accordance with which its proceedings have ever been regulated, viz., that slavery is inconsistent with the spirit and precepts of Christianity, and subservient of the best interests of mankind. 2d. That this society having also been formed with special reference to the system of slavery existing in the United States of America, and having uniformly been of the judgment that slaveholding, under whatever modification of circumstances, or however palliated, is a sin against God, and ought immediately to be abolished, could not therefore overlook the infraction of this principle by any body of professing Christians whatsoever; but, on the contrary, was bound faithfully to expose and denounce it; and hence the course which this society has, for the last three years, pursued with reference to the acceptance by the Free Church of Scotland, of contributions from American slaveholders, and admitting them to Christian fellowship, was in perfect harmony with the original principles of the society, as well as dictated by a conscientious regard to the interests of the enslaved. 3d. That while this society, with feelings of the deepest pain and regret, was thus engaged to oppose the principles and practices of the Free Church in this matter, they repeat the disclaimer which they have ever held, of being actuated by the slightest feelings of animosity toward that church as such; they rejoice in the opportunity now afforded them of displaying their sincere gratification at the formation of the Free Church Anti-Slavery Society—they hail it as a fruit of the efforts of this society to propagate sound views as to slavery and slaveholding—they convey hereby to the promoters of that institution their warmest congratulations—surely their own righteous cause, and trust that, by the blessing of God on the exertions of the Free Church Anti-Slavery Society, the day is not far distant when the Free Church, rid as she is of the trammels of State connection, will also be rid of the bad reproach of welcoming to its embrace, as Christians, the slaves of America." The reverend gentleman then said, he had much pleasure in being present and taking a share, however small, in the proceedings of the evening. He was warmly attached to the principles and objects of the friends of the Glasgow Emancipation Society. (Loud cheers.) His principles were as catholic as was humanly possible; and his friends needed no panegyric from him. They were the known, tried, and consistent advocates of civil and religious liberty, without respect to caste or color or clime. (Cheers.) He was attached to the principles of the society. What were its principles? They were the dictates of eternal truth—they recognized and asserted the inherent right of every man to freedom—they proclaimed slavery under all circumstances, a sin, and every slaveholder, even though he shielded himself under the name of a professed Christian minister, a sinner; and he could not gaze on the flag which the society unfurled to the breeze of controversy, if any one should attempt to controvert its principles, without feeling himself delighted to read inscribed on it with no trembling or truckling hand, the well-known watchword of all true-hearted abolitionists—NO UNION WITH SLAVEHOLDERS! (Loud cheers.) The society had no fine words to expound over men who traffic in the bones and sinews of their fellow-men—who place the image of God on the auction stand—who scourge the backs and brand the bodies of men as brutes, even though their plea for such practices put forth in the name of law, and sheltered under the profession of religion. It had no gentle caressings for that kind of Christianity which welcomes the slaveholder, and to the communion table of the Lord, as if the Lord, whose table was, in delight in the bondage, in the pains and woes and miseries of men—as if he had come to earth to enslave men, and not to redeem them—to destroy men's lives, and not to save them—to people the world with slaves, and not with freemen, the sons of God. (Loud cheering.) Fine words and smooth things might be very pleasant—but they would be unfaithfulness to the grand object of the society, which it had repeatedly pledged itself in the face of the world to maintain; and, therefore, though a Free Church or any Church should tread in slippery paths, or delegation after delegation of American ministers should do play upon the faith and feelings of the Christian public, as to mislead good men into a kind of day dream, in which the American Churches, were seen to be as utterly unable to rid themselves of the peculiar institution—(cheers)—as utterly unable to help themselves in regard to slavery—as they seem unwilling to help the poor slave to freedom;—still must the society make the trumpet voice with no uncertain sound in faithfulness to the cause it upheld—to those it might find standing in its path, and opposing its progress—and to him whose degradation and wrongs had long pained him with his brother man for pity, for justice. The society had been firm to its principles, and faithful in maintaining them. (Cheers.) Its consistency formed the basis of their public confidence; nor were the public without the plainest evidences of the success it had won. The motion he had brought before the meeting a proof at least of its success. In an unhappy hour, a deputation from the Free Church of Scotland were sent to visit the United States of America, to state the case of their newly-organized church, and to solicit the sympathy and pecuniary aid of the churches of the American Union. This society, and he was sure every friend of the slave, heard with bitter grief that the deputation had gone to the Southern States, and so far from taking another protest against bondage there, though such an instrument had given birth to their separate existence from the Established Church of Scotland, they had pocketed the dollars of the American slaveholder. This was done, to the grief of all true-hearted Abolitionists in this country and in the United States, and not without warning and remonstrance from all parties of American Abolitionists, alike of the American Anti-Slavery Society and the Liberty party, as well as from many of the best friends of the Free Church on this side of the Atlantic.

The Glasgow Emancipation Society was the first in this country to bring the conduct of the Free Church deputees before the eye of the Christian public, and they did it, as he motion said, from no feeling of animosity to the Free Church as such, but because they were bound by their principles to denounce and expose American slavery, and could not thus overlook the conduct of these deputees, who had, as it were, riveted the fetters of the slave, by sharing the gains of the American slaveholder. It was thought—he confessed that he was one that thought, and he had publicly said it at a meeting of this society, ere these deputees returned from the United States—that the money they had received would never be allowed to pollute the coffers of the Free Church.

A petition signed by six hundred and forty-eight members of the Catholic clergy, demanding an immediate and total abolition of slavery in the French colonies, has been laid before the Chamber of Peers.

The Atlas learns by a private letter from Egypt,

that Ibrahim Pacha has given freedom to all the slaves in his own service.

Wm. W. Brown, a former slave, speaking of Dr.

Bailey says: 'He has been as tame and as humble since the commencement of the *National Era*, as I used to be when under the driver's lash.'

The motion was seconded by Mr. ROBERT REED

of Scotland. It was thought that the Free Church

would never be a rescuer of the slaves—that a Free Church would surely be a faithful friend to the bondman—that they who had so warmly

descended on spiritual liberty, and made such sacrifices to be quit of chains of gold, could have no

more fervent predilections for letters of iron—that if the money was shipped, it never would be land-

ed—if landed, it would never be received—if re-

ceived, that the voice of a united Free Church

would send back the money. The money was received—it had not yet been sent back—it was the

price paid by the American slaveholders for a Free

Church fellowship, and the reason why this soci-

ety had for three years, put up its solemn protest

against the conduct of that Church in that barter-

ing the character of British Christianity to strength-

en the bulwarks of American slavery. This soci-

ety renewed its protest against the conduct of that

Church, in the motion he held in his hand; and it

did it with no little sorrow. There were some

who thought that all that had been said and done

in regard to the conduct of the Free Church had

been of little avail. (Applause.) A Free Church minister, at a meeting of that minister and adherents of that

Church, lately held in the Assembly Hall, Elsin-

burgh, was reported to have said, "There was

another controversy, the din of which had died

away; it is now like a thing cast overboard; it has

drifted far astern, and after all, the money is not sent back." He held that silence on the part of

the Free Church ministers was wisdom, if after

all, the money was not to be had.

He thought that the controversy would find, that until the money was overboard, the controversy was not overboard. (Cheers.) He seemed to him, if the geofflame were awake, would find that the controversy which was once astern, was now in the ship, for the motion he held in his hand mentioned of something very like a Free Church Anti-Slavery Society; and he judged right of the man in the Free Church, who said in the heat of the discussion, that they were neither cowards in heart, nor weaklings in intellect. Though the controversy, however, was overboard, it was certain, until the money was there too, it would be the plague of the ship, and she must ride quarantine. That money had lessened many a hope that clung around that Church at her birth. He had witnessed the growth of that association with administration, and he could say in sincerity that he had deep grief of heart when she polluted herself with the gills of the American slaveholders. That money, it was well known, had done more damage to Free Church influence than almost else that could be named; and until that Church repented of her sin in not keeping herself pure from the influence of the Massachusetts Anti-Slavery Society. It was then sustained by the liberality of a few friends, and small collections taken up occasionally to defray expenses, &c. But for the last year, nearly all I have received has been what little profit I could derive from the sale of anti-slavery publications, and in many instances it was not sufficient to defray my travelling expenses, although I have been as economical as circumstances would admit of. I have held meetings in four of the New England States, and in more than a hundred towns, but have spent most of the time in Massachusetts. I have held meetings in places where the first anti-slavery man could not be found, and many towns where the third one was unknown. I have been over much ground where no faithful anti-slavery labor had been done, no good seed sown, and the consequence is, nothing of the right spirit has sprung up to bear good fruit. But party bias and sectarian thorns were in all places deep rooted, shooting forth their malignant points at everything that came in contact with them. But I have seen a few spots where the radicals have been throwing in their reformatory fire-brands, which caused some crackling and stir among the trash, and finally cleared away a few breathing holes for humanity.

I have been into places where no suitable house could be obtained for a meeting; at other places he had to wait on several committees, he was questioned in respect to *is*, *and*, *but*, and refused; and at other places procured some public or private hall, posted up my notices, lighted the house at my own expense, or paid for the use of it; then had to go to a room house for lodgings. I will here cite one instance as analogous to a number of others. I gave notice in the *Hampshire Herald*, (a Liberty paper,) that I would be at Greenfield at such a time, (soon ten days after,) requesting the friends of humanity where he has travelled have all done their whole duty towards him, or his family would be provided for, and he placed in a situation to travel as extensively as his mind and hu-

mane feelings would lead him to.

I have been into places where no suitable house

could be obtained for a meeting; at other places

he was questioned in respect to *is*, *and*, *but*, and refused;

and at other places procured some public or private hall, posted up my notices, lighted the house at my own expense, or paid for the use of it; then had to go to a room house for lodgings. I will here cite one instance as analogous to a number of others. I gave notice in the *Hampshire Herald*, (a Liberty paper,) that I would be at Greenfield at such a time, (soon ten days after,) requesting the friends of humanity where he has travelled have all done their whole duty towards him, or his family would be provided for, and he placed in a situation to travel as extensively as his mind and hu-

mane feelings would lead him to.

I have been into places where no suitable house

could be obtained for a meeting; at other places

he was questioned in respect to *is*, *and*, *but*, and refused;

and at other places procured some public or private hall, posted up my notices, lighted the house at my own expense, or paid for the use of it; then had to go to a room house for lodgings. I will here cite one instance as analogous to a number of others. I gave notice in the *Hampshire Herald*, (a Liberty paper,) that I would be at Greenfield at such a time, (soon ten days after,) requesting the friends of humanity where he has travelled have all done their whole duty towards him, or his family would be provided for, and he placed in a situation to travel as extensively as his mind and hu-

mane feelings would lead him to.

I have been into places where no suitable house

volume presents a neat and respectable appearance, and the type is good. It is, of course, not sumptuous in respect to paper and pressing; but it may be read with pleasure by all, and is substantially good of its kind. The subject and its popularity. Its purpose is to communicate information, which, at the present time, is highly important that the people should possess, and thus aid a movement most interesting to the cause of Humanity. There is a characteristic preface, which we should quote if we had any space at command. At present, the volumes are to be expected monthly. We hope the number of the subscribers will rapidly increase, and that every encouragement will be given to the sale. Let it only be considered what a treasure these volumes must be to the reading poor man, to whom the costly luxuries of literature are inaccessible; and every liberal-minded man will be glad to purchase them, whether intending to keep them himself, or to give them where he thinks they are more wanted.—*London Inquirer.*

Why did the Ministers of the town of Leeds absent themselves from the Anti-Slavery Meeting on Thursday Evening last?

This little tract, which has been freely circulated in Leeds and its neighborhood, relates to the meeting at the Music Hall, a week before the town meeting, of which we give a short record in another column. Mr. Wicksteed attended, but none of the other ministers thought proper to appear; and this universal absence of so large a class from a meeting which excited so much public attention, especially among the benevolent and religious part of the community, naturally excited curiosity and provoked inquiry. The writer of the present tract, after strongly picturing the evil which the meeting was convened to redress, and showing what causes that might possibly occur to the mind could not account for the absence of Christian ministers, sets forth the true cause—that these ministers feared lest the interests of religious denominations should be injured by the statements of fact made by the advocates of the slave. They could not bear to see the guilt of American churches and ministers exposed. They feel themselves to be connected with these churches and ministers. They are angry at the alleged heresy of Garrison and H. C. Wright on some points. They are displeased with Douglass and the Anti-Slavery League, for not being as exclusive as themselves. These, and such causes as these, kept away from the anti-slavery meeting the religious ministers of Leeds. The writer of the pamphlet forcibly exposes their fault in yielding to such motives, shows them the consequences, and strongly appeals to them to do right. It is a striking production, and must have produced a great effect on the public, if not on the ministers.—*Ibid.*

DOWN WITH THE UNION!

Alluding to the recent decision of the Supreme Court of the United States, in the case of Van Zandt of Ohio, the Anti-Slavery Bugle pertinently asks—

What is to be done with this decision?—Will the Supreme Court of Liberty party—Judges Goodell and Spooner on the bench—review and reverse it? It probably will; but unfortunately for John Van Zandt, that Court is not the appointed expounder of the Constitution and laws of the United States, and its decision will have but little effect to prevent the seizure and sale of his property to satisfy the claim of the law of '93. This decision is a most upright one, but we must remember that the Constitution under which it was made is a most unrighteous Constitution, and all of the Liberty party's white-washing will only make it a whitewashed sepulture, full of dead men's bones and all uncleanness.

Who is in favor of fining John Van Zandt \$500 for helping a fugitive slave in his flight—Canada? Who desires to have every one who does the same act fined in the same amount? Who goes for the law of '93 and the Constitution of '89? Let all such step up to the ballot-box on next election day, and signify the same by depositing their implied promise to stand by the Constitution, the Laws of the Union, and the Decisions of the Supreme Court; while those who are opposed to having any fellowship with those works of darkness, would do well, like honest men, to refuse to enter into political union with the oppressors of their race. Is it not enough to make one's blood boil to think of the accursed character of the Constitution, which the fathers foisted upon this country, and the worse than Draco-laws that are enacted under it? This nation calls itself Republican and Christian! and yet if we meet a homeless stranger, and take him in; if he be hungry, feed him; if naked, clothe him; if foot-sore and weary, help him on his road; and he should chance to be a fugitive from the most terrible oppression man ever endured, we are liable to a fine of \$500 for so doing, and this in accordance with the U. S. Constitution, and in harmony with the terms of the glorious Federal Union. Think of it, Children of the West! Five hundred dollars penalty for doing a Christian act! five hundred dollars penalty for harboring a fugitive slave, for aiding him in his search for freedom! There stands the law upon the statute book of the United States, and has been pronounced constitutional by the highest judicial authority in the land. The so-called Liberty party cannot obliterate it—it is there, a fixed fact; and if it should be ineoperative in any section of the Union, it will be because public opinion rises superior to law—because, so far as this particular statute concerned, Disunion doctrines prevail.

The question of the constitutionality of the law of '93 has been decided—the fact of the Judges of the Supreme Court of the United States has gone forth, and subversion is demanded of the people, because they have agreed that what the Supreme Court says is law shall be law; that what it declares is constitution shall be constitution. Let them who have manhood and independence assume such a government! Better far to be branded as traitors, better far to be stigmatized as disorganizers, better far to be denounced as Jacobins, than to remain in political fellowship with men-thieves—in civil union with slaveholders.

Accept, I pray your Excellency, with this explanation, the consideration of my particular esteem, God and Liberty.

ANTONIO LOPEZ DE SANTA ANNA.
His Excellency the Minister of War.
Field of Angostura, near Buena Vista, Feb. 23, 1847.

Gen. Juan Morales, Governor of Vera Cruz, on the 5th ult., addressed the following to the soldiers under his command:

COMPATRIOTS: Having seen the enemy's squadron, so long expected, enter this port, in conjunction with the vessels containing the mercenary troops destined to operate against this heroic city—it is the moment to perform the obligations contracted for our country—with valor, and boldy sustain her sacred rights.

Comrades—My heart beats with inexpressible satisfaction, at the desire that animates us to measure our arms with the daring invaders. They represent themselves this moment in stronger force, but you well know the forces were never superior in discipline nor valor. Possessing both advantages, you see the struggle in view for our hearts, in defense of your interests, and your families, in fact, for the independence and liberty of your dear country, united to that justice which assists us. These will be sufficient incentives to inflame your courage, and convert you into heroes.

Braves and suffering veterans! Worthy soldiers of the National Guard! The hour of combat is near! The capital of your State is the point of American ambition! I trust our enemies will find the law shall be law; that what it declares is constitution shall be constitution. Let them who have manhood and independence assume such a government! Better far to be branded as traitors, better far to be stigmatized as disorganizers, better far to be denounced as Jacobins, than to remain in political fellowship with men-thieves—in civil union with slaveholders.

These are the vows of your compatriot and friend,

JUAN MORALES,
Vera Cruz, March 5th, 1847.

From the New-Orleans Delta, March 24.

BATTLE OF BUENA VISTA.

The list of killed and wounded on the American side at the bloody fight of Buena Vista, is a mournful proof of the ferocity and violence which characterized this severe conflict, and a sad testimonial of the chivalry and fearlessness of American soldiery.

Sixty-five commissioned officers killed and wounded in so small an army, exhibits a proportion and result unparalleled in the history of war. Estimating Gen. Taylor's force at 5000 rank and file, and allowing one commissioned officer to twenty men, the startling conclusion is arrived at that our loss in this sanguinary engagement, of commissioned officers, amounted to one fourth of the whole number of the field. If the loss of the ranks and file were in like proportion to that of officers, it would exceed 1200. The army of Gen. Taylor may be considered as reduced at least one-third by casualties, and by details to take care of the wounded.

Shells and Howitzers.—We have sent to Vera Cruz, says the *True Patriot*, the organ of the 'Allied Army' in New-Hampshire, they would rejoice. Abuse of the South and ITS INSTITUTIONS, has been the burden of their song, while the Democratic press has fought manfully for the rights and guarantees of the Constitution. The DEMOCRATS OF THE NORTH ARE OUR 'NATURAL ALLIES,' however sneeringly the Whig press may gloat over some individual defection. As a party, THEY MAY BE TRUSTED—but not wholly—WHERE ARE NORTHERN WHIRES?

We have opposed slavery, because it is a flagrant violation of God's law and man's rights. As Democrats, as men, as Christians, we oppose it. And, God helping us, we will oppose it, whether in success or defeat. For the same reason that we oppose slavery, we abhor the present war. And no blandishments of office or power shall make us love it, or give our humble voice for its continuance. Be it so, that we have lost the election by our opposition to a war waged to extend and perpetuate the blackest wrong that ever cursed the earth. Be it, that by being false to the cause of human rights and the best interests of our country, we might have carried the election, and saved a few offices for ourselves and friends. We thank God we were neither cunning enough nor base enough to purchase such a victory at such a price. Worse than a thousand defeats were such a triumph. The only triumph worth having is the triumph of truth and right.—*Independent (N. H.) Democrat.*

Mr. Thomas O. Larkin, American Consul at Monterey, has been taken prisoner by the Californians; and it is thought they will carry him off to Sonora. This will be bad for the squadron, as he has contracted to supply a large amount of provisions and stores for them. He was taken at St. Juan, on his way to Monterey.

The Mississippi regiment left Matamoras on 14th ultimo, en route for Monterey. The Flag says they originally numbered 850 men, but that 135 are dead, and 65 discharged. They at present have 50 on the sick list.

The N. O. Delta gives a list of 73 killed and 90 wounded in the two Kentucky regiments engaged at Buena Vista—total, 163. Lieut. Crittenton reports the American loss at 750; of whom 300 were killed and 450 wounded, who were doing well when he left, though many of them are entered on the list as mortally wounded.

Picayune of the 26th gave a corrected list of the officers killed and wounded at Buena Vista, amounting to 68, of whom 28 were killed, and 40 wounded.

The soul's errand.—A correspondent at Dredan, who requests us to copy this remarkable pastoral effusion, (attributed among others to Sir Walter Raleigh,) is informed that it has already had at least two insertions in the Liberator.

For the only acceptable Post, see *Isaiah, lxxiiii.*

THE LIBERATOR.

THE LIBERATOR.
BOSTON, APRIL 9, 1847.

SPRIT OF LIBERTY PARTY.

The article we have copied, on our first page, from the *Western Citizen*, exhibits the spirit which generally pervades the Liberty party towards those who stand on the old anti-slavery platform, and adhere to the American Anti-Slavery Society.

It professes to show the cause of the divisions in the anti-slavery ranks, and to give an accurate description of the views of the two classes of abolitionists; but, whether from ignorance or design, it deals in caricature and misrepresentation, and is therefore calculated to enlighten no one, but may delude many.

In the first place, the attempt to classify the old organized abolitionists as non-resistants is highly dangerous. What would be thought of our fairness, if, because James G. Birney is a Presbyterian, we should designate the Liberty party as a Presbyterian party? With the question of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old and stale falsehood? Why, but to gratify a malicious spirit? We tell the editor of the *Western Citizen*, that his classification is an untruthful one, and that he is grossly deceiving his readers. 'Garrison abolitionism' is one thing, taking cognizance in its official action of *nothing but the question of slavery*. 'Garrison non-resistance' is another thing, not hostile to the former of course, but having reference solely to the treatment of enemies. To say, that because we hold to the doctrine of non-resistance, abolitionists as such have no more to do, than they have with Presbyterianism. We aver, for the hundredth time, that the American Anti-Slavery Society has never entertained that question, nor taken any action upon it, any more than the American Bible or Tract Society; nor has any of its auxiliaries; nor has the organ of that Society, the Standard, meddled with it. Why, then, this fresh repetition of an old

notices? If their object be, to convict us of having alienated our views, their labor is superfluous. In common with all those who began early in the anti-slavery enterprise, we have seen many things in a series of responsibilities, duties, relations, affinities—as pertaining to its successful prosecution, that we did not see at the beginning. But in no instance have we gone backward. At each period, we have occupied the highest position discernible at that time; and from stage to stage of our progress, we have been accused, by a certain blind or cowardly class, of holding ultra and disorganizing views. The time was, when we had no direct controversy with the Church, or with existing political parties; but it was only because we were engaged in laying the foundation of the temple of freedom, preparatory to the erection of the superstructure. We have endeavored to be faithful to the light that has been given to us, not what it might; and no man can truly say, that we have counted any thing dear to us, in competition with an inflexible adherence to duty. We began with maintaining the abstract doctrine of immediate emancipation; at present, we are laboring for the dissolution of the American Union. The future will disclose new duties, and show the necessity of new measures. 'Excellence' is the motto on our banner, and we hope to be faithful to it while we live.

MYSTICAL RELIGION.

In publishing a long article, by request, entitled 'Convention of Christ's Messengers,' by A. B. Smollett, we spoke of its incoherence, and objected to its mystical style. A worthy friend at Harwich, whose communication is on our last page, says that the criticism of ours appears to him as 'virtually striking against the Scriptures,' though not intentionally, he charitably hopes. This is very curious: it was not the book that we were criticizing. As for the mystical in religion, we do not perceive the utility of any discussion about it. If pure and undefiled religion be what the apostle James defines it to be—*that the law is fulfilled in one word, love*—then there is nothing intricate or mysterious in it, and they who aner at conscience, distrust the protecting power of God, cling to an evil government as an anchor and steadfast in the hour of retributive judgment, and attempt to serve the Lord and Baal at the same time?

'SOUTH SHORE' is 'opposed to a great moral reform being in any way identified with a leading political movement.' But does he object to the reform in itself? If the natural effect of its success will be to modify and control the political action of the country, will he say it ought therefore to be abandoned? There should be no disagreement between what is called moral and what political action. Our politics should be as pure and holy as our religion, and our religion inseparable from our politics. Every thing that we do should be right—in harmony with the laws of nature and of God, as far as we can understand them. We go for a union of Church and State, is *righteousness*. The moral standard of both should be alike—without varianess or shadow of turning, as distinct from each other, for in essence they are the same. But it is all-important, to harmonious action, that our ideas of government and politics should be based on the eternal fitness of things. The popular idea of government, in this country, we hold to be essentially atheistical; and politics, as commonly understood, is nothing higher or better than that which makes right, and that to the victor belong the spoils.' In such a government, we do not believe; from such politics, we have washed our hands. We are for the government of God, which is stable, pure, impartial, protective; we are for the politics of the kingdom of his dear Son, in which there are none to molest or make afraid, and all are at peace.

DISUNION—LIBERTY PARTY.

M. GARRISON: A correspondent in your paper of March 26, over the signature of 'DISUNION,' endeavors to answer several objections set forth to petitioning the Legislature for a political separation of this State from the other States in the Union. Now, I regard this question as one purely of expediency. If there are those, (and I do not doubt there are,) who believe that the cause of freedom is to be advanced in this way, I shall not say that, at present, leads me to join in this movement. I will not say, even, that I am opposed to a dissolution of the Union; but I am opposed to a great moral reform being in any way identified with a leading political movement. I object to Liberty party, for some of the same reasons. In the first place, Liberty party draws among its votaries, most of the disaffected of the other two parties; and hence, you know nothing of its moral power by the number of votes which is cast. In the second place, Liberty party spends its almost entire strength in rallying for numbers, just on the eve of an election.

Now, it does appear to me, that the force of these objections lies with equal weight against those who have enlisted in this crusade for a political separation of the States. It has already been stated, that all parties have signed the petition for a dissolution. This fact no one can deny, who has taken any pains to ascertain it. Is it to be supposed that very many of this class, belonging to the several political parties, have any sympathy in the least in any moral movement for the abolition of slavery? I think not. They have signed these petitions, probably, from various motives. It is not, then, a fact, that so many have petitioned the Legislature for a separation, because the alliance with slaveholders is wrong, any more than ten thousand Liberty party votes in this State show that there is that number who care any more about the slaves, than they do about so many outrages.

The same may be said, that this movement tends to draw the attention of those who have been laboring, heretofore, to rectify public sentiment, to the evidences which may be adduced in favor of a dissolution of the Union; thus leaving, as I think, the high moral ground formerly occupied, and making themselves justly obnoxious to the charge of political abolitionists.

But another objection to this movement, in my mind, is, its inability to promote any good. I think it must be apparent, that long before the people of Massachusetts would be brought to consent to a dissolution of the Union, they would be virtually separated, so far as slavery may be said to bind them. Long before they would consent to a separation, not a slave could be taken on our soil. I care not what your laws are, or who it is that administers them, if public sentiment is right. Long before the state law in England was abolished, making it death to steal forty shillings, no court could be found to convict an individual for this offence. Let Massachusetts be theoughly abolitionized, and slavery will cease to be, in this country at least.

OVER A YEAR. An exchange paper trumpets the fact, that 'the Rev. Dr. Bacon, of New Haven, Ct., is accustomed to preach a temperance sermon "at least once a year," and adds that it is "a good example to his brethren"—which is saying, in plain English, that they allow a still longer period to intervene before they meddle with the intoxicating theme. We do not think the Dr.'s annual discourse is enough to save his bacon.'

For several years past, it has been customary for the Executive Committee of the American Peace Society to solicit the clergy of the land to preach once a year on the subject of peace—say, on Christmas day, which would render the desecration of the 'holy Sabbath' unnecessary by a compliance with this request.

Of course, to expect an anti-slavery sermon from each of them, during a twelvemonth, would be highly preposterous.

Can a more biting satire be passed upon the clerical profession, than the publication of such facts?

CHAMBERS' CYCLOPEDIA OF ENGLISH LITERATURE. The 7th part of this work is just issued, and will be found to confirm the general impression of its excellence. This part has an excellent portrait of Byron, together with numerous spirited wood engravings. The Cyclopedias is to be complete in sixteen parts, \$125 cl. each. For sale by Redding, State-street.

SOUTH SHORE.

DISUNION.

Our correspondent 'South Shore' seems to be 'all along shore,' in regard to his anti-slavery views. He cannot go with the Disunionists, excepting 'in spirit'—nor with the Liberty party—not with any other party, as we can discover. To stand alone, is sometimes to occupy a sublime position; and sometimes it is indicative of an irresolute or impracticable state of mind. The question of Disunion is regarded by our correspondent 'as one purely of expediency.' If we could so regard it, we should feel very little interest in it. But it is, in our view, a question involving all that is sacred in principle, every thing relating to the supremacy of God, the most solemn responsibilities, great and exalted duties. How can freemen consistently swear to strike hands with human kidnappers? How can Christians take the oath of allegiance to a government, which binds them to sanction and uphold the impious and atheistical system of slavery? The position of the anti-slavery Disunionists is so clearly defined, that we do not see how any intelligent man can misinterpret it. They believe that the Union now existing between the North and the South is inherently immoral and tyrannical, and the great instrument by which the slaves are kept in their chains, beyond the hope of deliverance. They see that no real liberty exists in any part of it, for any of the American people, and that it is daily growing more and more intolerable. Like upright and consistent men, they call for its immediate dissolution, and divorce themselves from the government. Now, to brand them as 'no government men, for taking this step, is to deal in calumny, and to give guilty of great folly.' It cannot be denied that they argue logically from their premises to their conclusions; nor can it be denied that they exhibit great reverence for conscience—for their position is one of trial and self-sacrifice. In withdrawing from active participation in the government, because it is, in their judgment, essentially wicked, do they necessarily declare themselves to be actuated by the fear of God, and in favor of a 'righteous government?' Who are 'no government' men, but they who aner at conscience, distrust the protecting power of God, clinging to an evil government as an anchor and steadfast in the hour of retributive judgment, and attempt to serve the Lord and Baal at the same time?

'SOUTH SHORE' is 'opposed to a great moral reform being in any way identified with a leading political movement.' But does he object to the reform in itself? If pure and undefiled religion be what the apostle James defines it to be—*that the law is fulfilled in one word, love*—then there is nothing intricate or mysterious in it, and they who do not affect our relations to God and our fellow-men; and we find too much that is tangible and plain, requiring the constant employment of all the vital in us, to feel any inducement to plunge headlong into the regions of mystery. If religion he not a sensible thing, it must be a very foolish thing, if it is supernatural; it is not natural; and therefore, though it may possibly answer for another world, it clearly can be of no advantage to the present. We shall quarrel with no man whose taste is strongly for the marvelous; but in proportion as that passion shall take possession of him, he will probably find himself less and less inclined to labor in a practical, common sense manner, for the extirpation of wrong from the earth. We do not suppose that there is any real difference of spirit between us and our Harwich friend, whom we have long known and esteemed; but in the interpretation of scripture, and the application of it, we may sometimes disagree with him.

THE SLAVE PRODUCE QUESTION.

If we decline going into a protracted discussion of this question with our Pennsylvania correspondent, it is not because we design to treat him with disrespect, but because we think that we can occupy our space with far greater practical importance to the anti-slavery cause. We highly respect his conscientious scruples in this particular instance, and trust he is equally uncompromising in his religious and political relations as an abolitionist. Will he excuse us for giving him a hint on the score of grammatical accuracy? 'These says she was soon satisfied ther erred in judgment.' And we are satisfied, too, that this sentence is in derogation of the King's English. Our Quaker friends are particularly bound to be accurate in their use of language, as they justify their peculiarity of speech by an appeal to grammarians; though none more frequently violate their own standards than themselves.

We did not allude to 'the Jacksons, the Phillipses, the Quineys, &c. as being either perfect, or right in their views of this question of slave produce; but to get an enumeration that is sometimes uncharitably thrown out by our free produce friends, that those devoted men are not willing to take up the cross of abstinence. We said that they had proved themselves ready to do whatever in their judgment the cause required at their hands.

Though it is recorded by CLARKSON, that, in the early period of his labors, many persons in England were induced to abandon the use of slave grown produce, yet it was only a spasmodic effort, and contributed nothing toward the abolition of West India slavery. We presume, even at that period, that the non-abstainers were chiefly 'Friends,' as they are at the present day. True, this does not determine either the soundness or the unsoundness of the position; but its peculiarity is worth of interrogating as to how it happens. Our correspondent reminds us, that 'Friends' once stood alone in the advocacy of peace principles. Very good; but it does not necessarily follow, that therefore they are right on a very different question. Besides, their agreement on the peace question was unanimous and fundamental: on the produce question, we believe the non-abstainers among them constitute a very small minority, and it is not made a test of discipleship.

While our Pennsylvania correspondent is endeavoring to prove that the products of slave labor ought not to be used, we have another one who is arguing that 'wages slavery,' as he calls it, is worse than 'chattel slavery.' Between them both, if we are to judge whatever is tainted with oppression, starvation is before us. Nevertheless, we will not shrink from starving, whenever we are convinced that duty requires us to do in this manner. Whenever the slave-tyrants at the South, or the plunderers of the poor at the North, shall cease to regard us with aversion, as striking at the root of their injustice, we shall then begin to feel convicted of having lost the staff of accomplishment, and playing into their hands. At present, they indicate no special regard for us.

ONCE A YEAR. An exchange paper trumpets the fact, that 'the Rev. Dr. Bacon, of New Haven, Ct., is accustomed to preach a temperance sermon "at least once a year," and adds that it is "a good example to his brethren"—which is saying, in plain English, that they allow a still longer period to intervene before they meddle with the intoxicating theme. We do not think the Dr.'s annual discourse is enough to save his bacon.'

For several years past, it has been customary for the Executive Committee of the American Peace Society to solicit the clergy of the land to preach once a year on the subject of peace—say, on Christmas day, which would render the desecration of the 'holy Sabbath' unnecessary by a compliance with this request.

Of course, to expect an anti-slavery sermon from each of them, during a twelvemonth, would be highly preposterous.

Can a more biting satire be passed upon the clerical profession, than the publication of such facts?

THE PRODUCTS OF SLAVE LABOR.

BART, Lancaster Co. Pa. 3d mo. 1847.

A review of the sentiments of W. L. Garrison, on the products of slave labor, as published in the Liberator, March 5th, 1847.

I have read with much interest thy arguments on this (in my opinion) important question; but instead of being shaken or convinced thereby, I have been more confirmed in my opinions in relation thereto. It appears that our first convictions were the same; mine continue unchanged. Thee says thee 'was soon satisfied' thou 'erred in judgment,' in relation to persons being directly involved in the support of the system of slavery' who used the produce. How thou discovered that error, to me is a perfect riddle. Thee considers 'slave-holders, slave-traders and slave-drivers are to be placed on the same level of infamy, and in the same fiendish category, as kidnappers and men-stealers'; and I would add to the list, 'SLAVE PRODUCE CONSUMERS, and ask no other justification for so doing than that the sentiments as published in the Liberator of 1832:—I hold this truth to be self-evident—that no transfer, or inheritance, or sale of stolen property, can convert it into just possession, or destroy the claim of the original owner; the maxim being universally conceded to be just, that the receiver is as bad as the thief.' 'Truth' cannot change; man may, but it cannot; it is as eternal as the hills. All our ideas of justice in relation to other things confirm these statements.

The non-abstainers, such as 'the Jacksons, the Phillipses, the Quincy's, &c. need no certificate from any person, that they are as willing to bear heavy burdens in the anti-slavery cause, &c.' That is truly commendable, and worthy of imitation; but does that circumstance prove them perfect? Certainly not. There may be duties not yet seen in the light in which they ought to be seen; and I am not without evidence, that this is one of those duties.

It has been announced, in a Clarkson anti-slavery meeting, and that, too, by a leading abolitionist, that the non-abstainers, in his opinion, are as guilty of great folly. It cannot be denied that they argue logically from their premises to their conclusions; nor can it be denied that they exhibit great reverence for conscience—for their position is one of trial and self-sacrifice. In withdrawing from active participation in the government, because it is, in their judgment, essentially wicked, do they necessarily declare themselves to be actuated by the fear of God, and in favor of a 'righteous government?' Who are 'no government' men, but they who aner at conscience, distrust the protecting power of God, clinging to an evil government as an anchor and steadfast in the hour of retributive judgment, and attempt to serve the Lord and Baal at the same time?

'SOUTH SHORE' is 'opposed to a great moral reform being in any way identified with a leading political movement.' But does he object to the reform in itself? If pure and undefiled religion be what the apostle James defines it to be—*that the law is fulfilled in one word, love*—then there is nothing intricate or mysterious in it, and they who do not affect our relations to God and our fellow-men; and we find too much that is tangible and plain, requiring the constant employment of all the vital in us, to feel any inducement to plunge headlong into the regions of mystery. If religion he not a sensible thing, it must be a very foolish thing, if it is supernatural; it is not natural; and therefore, though it may possibly answer for another world, it clearly can be of no advantage to the present. We shall quarrel with no man whose taste is strongly for the marvelous; but in proportion as that passion shall take possession of him, he will probably find himself less and less inclined to labor in a practical, common sense manner, for the extirpation of wrong from the earth. We do not suppose that there is any real difference of spirit between us and our Harwich friend, whom we have long known and esteemed; but in the interpretation of scripture, and the application of it, we may sometimes disagree with him.

It is a well-known fact, that the non-abstainers, in his opinion, are as guilty of great folly. It cannot be denied that they argue logically from their premises to their conclusions; nor can it be denied that they exhibit great reverence for conscience—for their position is one of trial and self-sacrifice. In withdrawing from active participation in the government, because it is, in their judgment, essentially wicked, do they necessarily declare themselves to be actuated by the fear of God, clinging to an evil government as an anchor and steadfast in the hour of retributive judgment, and attempt to serve the Lord and Baal at the same time?

'SOUTH SHORE' is 'opposed to a great moral reform being in any way identified with a leading political movement.' But does he object to the reform in itself? If pure and undefiled religion be what the apostle James defines it to be—*that the law is fulfilled in one word, love*—then there is nothing intricate or mysterious in it, and they who do not affect our relations to God and our fellow-men; and we find too much that is tangible and plain, requiring the constant employment of all the vital in us, to feel any inducement to plunge headlong into the regions of mystery. If religion he not a sensible thing, it must be a very foolish thing, if it is supernatural; it is not natural; and therefore, though it may possibly answer for another world, it clearly can be of no advantage to the present. We shall quarrel with no man whose taste is strongly for the marvelous; but in proportion as that passion shall take possession of him, he will probably find himself less and less inclined to labor in a practical, common sense manner, for the extirpation of wrong from the earth. We do not suppose that there is any real difference of spirit between us and our Harwich friend, whom we have long known and esteemed; but in the interpretation of scripture, and the application of it, we may sometimes disagree with him.

It is a well-known fact, that the non-abstainers, in his opinion, are as guilty of great folly. It cannot be denied that they argue logically from their premises to their conclusions; nor can it be denied that they exhibit great reverence for conscience—for their position is one of trial and self-sacrifice. In withdrawing from active participation in the government, because it is, in their judgment, essentially wicked, do they necessarily declare themselves to be actuated by the fear of God, clinging to an evil government as an anchor and steadfast in the hour of retributive judgment, and attempt to serve the Lord and Baal at the same time?

'SOUTH SHORE' is 'opposed to a great moral reform being in any way identified with a leading political movement.' But does he object to the reform in itself? If pure and undefiled religion be what the apostle James defines it to be—*that the law is fulfilled in one word, love*—then there is nothing intricate or mysterious in it, and they who do not affect our relations to God and our fellow-men; and we find too much that is tangible and plain, requiring the constant employment of all the vital in us, to feel any inducement to plunge headlong into the regions of mystery. If religion he not a sensible thing, it must be a very foolish thing, if it is supernatural; it is not natural; and therefore, though it may possibly answer for another world, it clearly can be of no advantage to the present. We shall quarrel with no man whose taste is strongly for the marvelous; but in proportion as that passion shall take possession of him, he will probably find himself less and less inclined to labor in a practical, common sense manner, for the extirpation of wrong from the earth. We do not suppose that there is any real difference of spirit between us and our Harwich friend, whom we have long known and esteemed; but in the interpretation of scripture, and the application of it, we may sometimes disagree with him.

It is a well-known fact, that the non-abstainers, in his opinion, are as guilty of great folly. It cannot be denied that they argue logically from their premises to their conclusions; nor can it be denied that they exhibit great reverence for conscience—for their position is one of trial and self-sacrifice. In withdrawing from active participation in the government, because it is, in their judgment, essentially wicked, do they necessarily declare themselves to be actuated by the fear of God, clinging to an evil government as an anchor and steadfast in the hour of retributive judgment, and attempt to serve the Lord and Baal at the same time?

'SOUTH SHORE' is 'opposed to a great moral reform being in any way identified with a leading political movement.' But does he object to the reform in itself? If pure and undefiled religion be what the apostle James defines it to be—*that the law is fulfilled in one word, love*—then there is nothing intricate or mysterious in it, and they who do not affect our relations to God and our fellow-men; and we find too much that is tangible and plain, requiring the constant employment of all the vital in us, to feel any inducement to plunge headlong into the regions of mystery. If religion he not a sensible thing, it must be a very foolish thing, if it is supernatural; it is not natural; and therefore, though it may possibly answer for another world, it clearly can be of no advantage to the present. We shall quarrel with no man whose taste is strongly for the marvelous; but in proportion as that passion shall take possession of him, he will probably find himself less and less inclined to labor in a practical, common sense manner, for the extirpation of wrong from the earth. We do not suppose that there is any real difference of spirit between us and our Harwich friend, whom we have long known and esteemed; but in the interpretation of scripture, and the application of it, we may sometimes disagree with him.

It is a well-known fact, that the non-abstainers, in his opinion, are as guilty of great folly. It cannot be denied that they argue logically from their premises to their conclusions; nor can it be denied that they exhibit great reverence for conscience—for their position is one of trial and self-sacrifice. In withdrawing from active participation in the government, because it is, in their judgment, essentially wicked, do they necessarily declare themselves to be actuated by the fear of God, clinging to an evil government as an anchor and steadfast in the hour of retributive judgment, and attempt to serve the Lord and Baal at the same time?

'SOUTH SHORE' is 'opposed to a great moral reform being in any way identified with a leading political movement.' But does he object to the reform in itself? If pure and undefiled religion be what the apostle James defines it to be—*that the law is fulfilled in one word, love*—then there is nothing intricate or mysterious in it, and they who do not affect our relations to God and our fellow-men; and we find too much that is tangible and plain, requiring the constant employment of all the vital in us, to feel any inducement to plunge headlong into the regions of mystery. If religion he not a sensible thing, it must be a very foolish thing, if it is supernatural; it is not natural; and therefore, though it may possibly answer for another world, it clearly can be of no advantage to the present. We shall quarrel with no man whose taste is strongly for the marvelous; but in proportion as that passion shall take possession of him, he will probably find himself less and less inclined to labor in a practical, common sense manner, for the extirpation of wrong from the earth. We do not suppose that there is any real difference of spirit between us and our Harwich friend, whom we have long known and esteemed; but in the interpretation of scripture, and the application of it, we may sometimes disagree with him.

'SOUTH SHORE' is 'opposed to a great moral reform being in any way identified with a leading political movement.' But does he object to the reform in itself? If pure and undefiled religion be what the apostle James defines it to be—*that the law is fulfilled in one word, love*—then there is nothing intricate or mysterious in it, and they who do not affect our relations to God and our fellow-men; and we find too much that is tangible and plain, requiring the constant employment of all the vital in us, to feel any inducement to plunge headlong into the regions of mystery. If religion he not a sensible thing, it must be a very foolish thing, if it is supernatural; it is not natural; and therefore, though it may possibly answer for another world, it clearly can be of no advantage to the present. We shall quarrel with no man whose taste is strongly for the marvelous; but in proportion as that passion shall take possession of him, he will probably find himself less and less inclined to labor in a practical, common sense manner, for the extirpation of wrong from the earth. We do not suppose that there is any real difference of spirit between us and our Harwich friend, whom we have long known and esteemed; but in the interpretation of scripture, and the application of it, we may sometimes disagree with him.

IMPRISONMENT OF CHARLES C. BURLEIGH.

Pursuant to previous notice, a large and respectable meeting of the people of East Nottingham, and adjacent

POETRY.

GIVE ME THREE GRAINS OF CORN,
MOTHER.

BY MRS A. M. EDMOND.—BROOKLYN.

[The above words were the last request of an Irish lad to his mother, as he was dying from starvation. She found three grains in corner of his ragged jacket, and gave them to him. It was all she had; the whole family were perishing from famine.]

Give me three grains of corn, mother,
Only three grains of corn;
It will keep the little life I have,
Till the coming of the morn.
I am dying of hunger and cold, mother,
Dying of hunger and cold,
And half the agony of such a death,
My lips have never told.

It has gnawed like a wolf at my heart, mother,
A wolf that is fierce for blood,

All the livelong day, and the night beside,

Gnawing for lack of food.

I dreamed of bread in my sleep, mother,
And the sight was heaven to see;

I woke with an eager, famishing lip,

But you had no bread for me.

How could I look to you, mother,
How could I look to you?

For bread to give to your starving boy,

When you were starving too?

For I read the famine in your cheek,

And in your eye so wild,

And I felt it in your bony hand,

As you laid it on your child.

The Queen has lands and gold, mother,

The Queen has lands and gold;

While you are forced to your empty breast

A skeleton baby to hold—

A babe that is dying of want, mother,

As I am dying now,

With a ghastly look in its sunken eye,

And famine upon his brow.

What has poor Ireland done, mother,

What has poor Ireland done,

That the world looks on and sees us starve,

Perishing one by one?

Do the men of England care not, mother,

The great men and the high,

For the suffering sons of Erin's Isle,

Whether they live or die?

There is many a brave heart here, mother,

Dying of want and cold,

While only across the channel, mother,

Are many that roll in gold.

There are rich and proud men there, mother,

With wondrous wealth to view,

And the bread they fling to their dogs to night,

Would give us life, and you!

Come nearer to my side, mother,

Come nearer to my side,

And hold me firmly as you hold—

My father, when he died.

Quick, for I cannot see you, mother,

My breath is almost gone—

Mother! dear mother! ere I die,

Give me three grains of corn!

FAMINE IN SCOTLAND.

BY MRS. SIBOURNEY.

There's weeping 'mid the lonely sea,
Where the rude Hebrides lie,

And where the misty Highlands point

Their foreheads to the sky.

The oats were blighted on the stalk—

The corn before its bloom—

And many a hand that held the plough,
Is pulseless in the tomb!

There is no plowing in the streets—

The haggard children move

Like mournful phantoms, mute and slow,

Unsheathed by hope or love.

No dog upon his master fawns—

No sheep the hillocks throng—

Not even the playmate kitten sports

The sad-eyed babes among—

No more the cock his clarion sounds,

Nor brooding wing is spread,

There is no food in barn or stall,

And all are with the dead?

From the young maiden's hollow cheek

The ruddy blush is gone—

The peasant like a statue stands,

And herdsman into stone—

The shudder sleeps in the loom,

The crook upon the wall—

And from the languid mother's hand,

The long used distaff falls.

She hears her children ask for bread,

And what can she bestow?

She sees their uncomplaining sire

A mournful shadow grow.

Oh, Scotia!—sister! if thy woes

Awake no pitying care,

If long at banquet board we sit,

Nor heed the deep despair—

While thou art pining into death,

Amid the heather brown—

Will not the Giver of our joys

Upon our laurelsrown?

And blast the blossom of our pride,

And turn the rosy morn to gall

That we from thee withhold?

From the National Era.

TO DELAWARE.

BY JOHN C. WHITNEY.

Three welcome to thy sisters of the East,
To the brown tillers of a rocky home,
With spray-wet locks to Northern winds released,
And hardy feet overswept by ocean foam!

And to the young nymphs of the golden West,
Whose harlot mantles, fringed with prairies bloom,

Trai in the sunset! Oh! redeemed and blest,

To the warm welcome of thy sisters come!

Let the weak chains which bind thee fall apart,

At the strong swell of thy awakened heart.

Broad Pennsylvania, down thy sail-white bay,

Shall give thee joy, and Jersey from her plains,

And the great lakes whose echoes, free alway,

Moaned never shoreward with the clank of chains,

Shall weave new sunshaws in their tossing spray,

And with their waves keep cheerful holiday.

And, smiling on the tree through her mountain rains,

Vermont shall bless thee, and the Granite range,

And vast Katahdin o'er his woods shall wear

Their snow crowns brighter in the cold, keen air;

And Massachusetts, with her rugged cheeks

O'errun with grateful tears, shall turn to thee,

When at thy impulse the electric wire

Shall tremble northward with its words of fire:

GLORY TO FREEDOM'S GOD! A SISTER STATE TO

THEIR OWN!

HONEST AND HAPPY.

There's much in the world that is doubtful,
There's much we shall ne'er understand—
Why Virtue should live in a Poor-house,
And Vice on the fat of the land.

This duty remains to fulfil;

But try to be honest and happy,

And let the world do as it will.

REFORMATORY.

RELIGION—THE BIBLE.

HARWICH, March 30, 1847.

DEAR GARRISON:

I was somewhat hurt and surprised at the conclusion you drew in regard to A. B. Smolnikar, and the reasons you rendered for that conclusion, namely, the incorrigibility of his article, and his mystical style. This appears to me is virtually striking against the Scriptures; though I still hope not intentionally. When we crowd a volume of history in a single article, it must necessarily be disconnected. This seems to be the style of the Bible. The world could not contain the books that might be written.

I have been somewhat pained, at different times, to hear from anti-slavery lectures, and to read in the Liberator, sentiments in opposition to all mystical religion and experimental godliness. Surely, this does not appear to me to be the right way to go to work, to put down and destroy the false and anti-Christian religion of our day. I should think the best way would be, to render to every one his due. For, as I understand it, the Bible (the spiritual part of it) is still altogether a mystery to the worldly wise and unbelieving; and there is abundance of mysterious prophecies and predictions, that yet lie hid and concealed; but will not always be hid—Paul's business was to make mysteries known that had been hid from ages; and in process of time, all will be revealed and explained. It is evident they are purposely written as they are, that they may be opened in their proper time, and to them that are worthy.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

Painful is it, Phinehas, for the well-regulated soul of the sentimentalists are manifold. Men were very properly broken alive upon the wheel; and the sentimentalists trembled, and turned white at the bloody work, and still denounced it. And criminals, with life yet in them, were ripped open, disembowelled; and still the sentimentalists, at the gallows' foot, in the name of God and nature, protested against the sacrifice. And the limbs and joints of small offenders were crushed in steel-boots, wrench'd by iron screws, and the puling, pale sentinel—with his heart of curds and whey—even then cried out, and still exclaiming, ended the inquiry.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

Painful is it, Phinehas, for the well-regulated soul of the sentimentalists are manifold. Men were very properly broken alive upon the wheel; and the sentimentalists trembled, and turned white at the bloody work, and still denounced it. And criminals, with life yet in them, were ripped open, disembowelled; and still the sentimentalists, at the gallows' foot, in the name of God and nature, protested against the sacrifice. And the limbs and joints of small offenders were crushed in steel-boots, wrench'd by iron screws, and the puling, pale sentinel—with his heart of curds and whey—even then cried out, and still exclaiming, ended the inquiry.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

And thus, Phinehas—most orthodox, well-instructed Christian,—that the sentimentalists will continue in the weakness of his old ways, until the wheel, and the rack, and the steel-boot, and the thumb-screw, and all the machinery that, in his ignorance and weakness, man learned of the devil wherewith to chastise and reform his fellow-men, with all the blood-stained lumber of barbatus times, the hangman is set for ayse.

And thus, Phinehas